RESURGENT CULTURE

BEING THREE LECTURES DELIVERED AT THE UNIVERSITY OF ALLAHABAD

BY

SRI SWAMI KRISHNANANDA

Of

The Yoga-Vedanta Forest Academy,
Sivanandanagar (Himalayas)

With
Special Instructions on
Ethical Discipline

By

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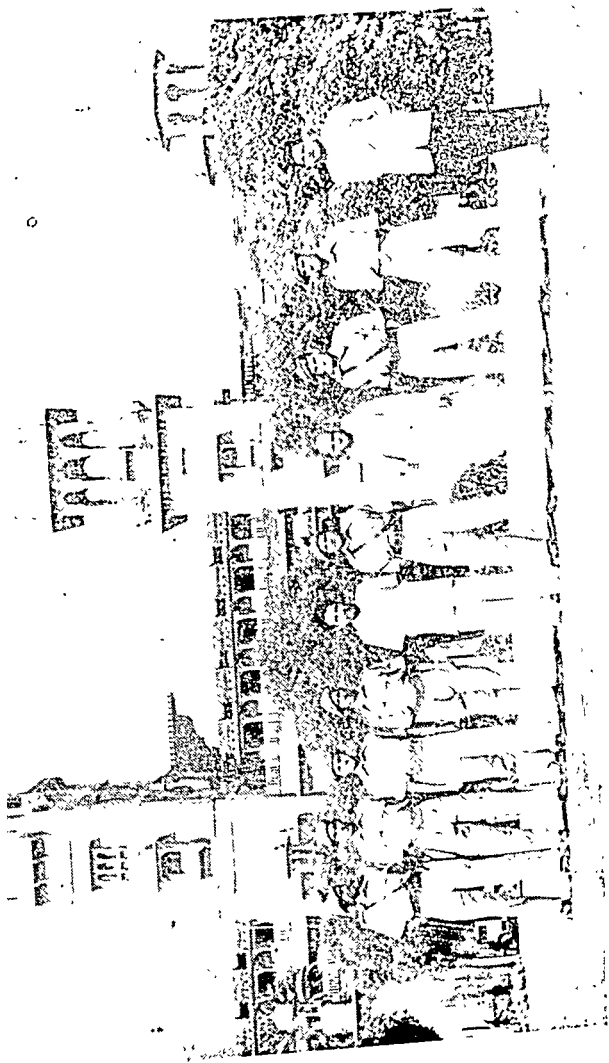
PREFACE

The present publication brings out the substance of the three lectures delivered by Swami Krishnanandaji at the University of Allahabad, on an invitation received from the hon'ble Vice-Chancellor, requiring that the students be addressed on the essentials of culture and a life of knowledge. These discourses were given on the 7th, 8th and 9th of November, 1960, and they cover the foundation of Indian Philosophy and a practical application of it in one's daily life. The philosophical theme of the lectures is bound to bring an added advantage to the readers of this book by the inclusion of the enlightening instructions of H.H. Sri Swami Sivanandaji Maharaj on the problem of inner education and ethical discipline, so much a requisite to students as well as elders. The Appendix provides a statement on the leading points in the technique of living an *integral life*.

It is the fond hope of the Swamiji that this unique example set forth by the Allahabad University in feeling the necessity to work for rousing in the minds of students a consciousness of the Higher Life be emulated by the other Universities also. Knowledge is not mere accumulation of facts, and is meaningless if it is divested of that light which illumines the basic demands of human nature. Education and culture make the true Man, and towards this end are the efforts through this publication directed.

THE YOGA-VEDANTA FOREST ACADEMY

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RESURGENT CULTURE

THE NEED FOR INNER REGENERATION

(Sri Swami Sivananda, Founder-President, The Divine Life Society)

I

The supremacy of the Absolute, and the brotherhood of man, the blessedness of peace and goodwill, and the paramountcy of love and unselfishness have been the central teaching of all saints, prophets, philosophers, the noble minds and the great hearts of all nations, at all times. The glorious message of love and selflessness should be proclaimed to every home and to every heart.

In this age of atomic armament, racial hatred and policies of national greed, organised exploitation, international exclusiveness, intolerance and distrust, our task is not so much the alteration and transformation of the patterns, policies and plans of the governments of the nations of the world, as the creation of a great world-enveloping movement for a mass spiritual education and for the purification and the transfiguration of the nature and the personal propensities of the individual. The necessity for the

moral, ethical and cultural refinement of the individual upon a world-wide scale is to be realised first and foremost. For, the prime and fundamental unit of all wider groups like class, race, nation and human society, the world over, is the Individual, Man.

Great masses of mankind have to be weaned from the unfortunate hedonistic and *individualistic* tendencies of thinking and feeling, and acting with the grossness and greed of the mere beast. This is not an impossible proposition, for a perfection that is not seen by the mortal eye exists in all beings, and it is the essence of every individual consciousness. The method to draw it out is right and true education. This task of gradually, yet surely, regenerating the nature of the masses has to be seriously undertaken in all earnestness and worked out in the educational and the domestic spheres, in particular, and the wider social sphere, in general,—if the hope of creating a new generation and bringing into existence a new humanity which will elect and manage the future governments of nations in the best interests of all, is to be fulfilled.

I know this is a difficult task, but no great thing is ever done as if by magic. All constructivity implies hard work, and more so does a creative and constructive task of a world-wide nature. The results may not be immediate. To a large extent the fruit of such work will be for the posterity, while the tempo and the sincerity of the movement will set the elders athinking and gradually transform them as well. Just as a farmer who wishes to reap

a rich harvest of healthy and luxuriant crop does not so much attempt to change and improve the existing crop that is already standing in the field—though he exerts to safeguard them from rot and pestilence—but rather starts to treat the soil in which the seeds of the next harvest are lying and germinating in silence, even so, all those who are to work for future peace and universal well-being should first of all strive to create a right and ideal condition that will ensure the freedom necessary to enable the future generation to fulfil the hopes and ideals that we cherish today. If the world is to have peace, there has to be less of hypocrisy, less of prejudice and fear-complex, less of slavery to outdated traditions and exclusive material values. Above all, the ideal of righteousness to live and to let live and to consider the other man's rights, necessities and self-respect as much as our own, should have to be realised first.

Man should cultivate unlimited love. Patriotism, love of one's nation, one's own race, one's own religion, should never be allowed to be factors encouraging disunity, discord, hostility and superiority-complex. The love of your country and personal freedom should all the more emphasise the same in the other country and the other person. True religion is *Love.* True religion unites all in fellowship. Sages call upon man to see good in all, but our endeavour should be to see God in all, the stupendous Eternity in us, for only then will we be able to see the good in all. Let man be taught truth, purity, love, contentment and selflessness. Let there be a living faith in the

pervading goodness in the hearts of men, for this is the very essence of the spirit of true religion. In this faith, alone, lies the hope of our victory. Having achieved this, the main task is all but over, and such humanity in whose bosom the divine flame has been kindled up will spontaneously direct all endeavours towards the materialisation of these sublime ideals.

May the world be free from the fear of war and destruction, from the delusion of fostering civilisation through enslavement, from the self-righteous pride of charity and of doing good to others, from ungodliness and the unhealthy dialectics of materialism. May Peace be unto all beings.

II

The vital need of the hour is the real education of students, who are the worthy future citizens, who are the hope and glory of the country, who shall be the physicians to minister to the sore heart of the nation, who shall be masters of themselves and shall sow the seeds of peace and abundance, harmony and happiness, unity and brotherhood everywhere. Education has been well said to be the process of the finding of the divine perfection which is already in man. It is meant to gradually universalise the self, not to thicken egotism and self-consciousness. The ideal of education is an integral development of the multiple facets of human life. It has to prepare the students for perfection in every walk of living. The purpose of true education should be to enlighten humanity, to destroy the lower nature in man, to

better the social order, to promote human well-being by training the students both for external achievement and for internal attainment. The consummation and test of true education is to be found in an all-round development of the faculties of knowledge, of love and of service.

It is only students who have disciplined their lives in academical centres, who have cultivated gentleness of spirit, acquired strength and fineness of character, and who dedicate their lives to the cause of unearthing the eternal verities that can achieve the ideal of brotherhood, peace and harmony that is being aspired for. It is only students whom the universities have equipped with a knowledge of the method of unfolding their intrinsic abilities in the physical, mental and spiritual fields through a scientific scheme of the right kind of education, that will be able to build a mighty nation and accelerate the spiritual evolution of humanity as a whole.

Educational centres should not impart mere vocational and technological education, but must provide means for an all-round, harmonious development of the entire personality. The schools, colleges and universities should, besides turning students into leaders and statesmen, scientists and scholars, soldiers, politicians and adepts in the various walks of life, transform them into sages, philosophers and seers. A thorough change in the present-day curriculum of educational institutions is the utmost necessity. Books that are best calculated to furnish the students with lessons on sweetness of deportment

spirit of sacrifice, control of self, purity of heart ꞔ integrity of nature should be prescribed and mꞔ available. The making of man into a perfect, int rated being and really enlightening education are ı two different things; indeed, they are inseparal The objective should be not merely a training of (intellect, but an illumination of the very being a stuff of the individual. May the student populati be exalted in moral excellence, truth and purit learning and wisdom, culture and religion, the spi of service and self-abnegation, strength of chara ter and will.

Dr. Shri Ranjan, Vice-Chancellor of the University, inaugurates the series of Lectures.

RESURGENT CULTURE

THE GOAL OF LIFE

WHAT IS TRUTH?

We say we live in a world, because we perceive and experience certain phenomena which impinge on our senses and make us feel that we are in an objective environment. This supposed environment in which we appear to be placed is felt by us to be a complex situation that influences not only our individual personalities but also other individuals whose existence we observe intuitionally, as it were. We are aware, by analysis, experiment and observation, that broadly speaking, we have three avenues of knowledge, two of which are in direct relation to our normal world-experience, and one is unknown to most of us. These channels of perception are sense, reason and intuition.

Sense-perception reveals to us that we are in a world from which we are cut off as knowing subjects. The world, again, is separated from us as a non-intelligent principle placed in the context of an object which is differentiated from the knowing subject in that the latter is endowed with a principle

which we call intelligence, while the former is apparently bereft of it. And how do we perceive the world through our senses?

Any cautious intellect will be able to understand that the special feature that we observe as characterising anything in the world is change. Change appears to be the order of things. Everything moves, flows, is in a state of becoming. We have never seen, nor have we any chance of seeing, anything in this world, that is not subject to some kind of transformation or the other. Even our bodies, our senses, nay, even our own minds exhibit this subjection to the inexorable law of change. In short, we are in a process, not being.

And how do we know that there is change? The obvious answer would be that we see it. But here we have to raise a question, as rational beings who will not be easily satisfied by a dogmatic statement that there is change just because we see it. A truly great person is he who has the patience and the ability to first investigate himself, his powers of knowledge and his fitness for judging the nature of things. Are we correct in assessing the value of the phenomena that we observe through our senses? What is the standard of correctness? When we say that everything in the world changes, do we also include ourselves in all that changes? Now, just imagine: can we know that something changes or is in a state of transformation, if we ourselves are a part of this observed flux? Can there be knowledge of change if the knower himself changes with the change? The

fact that it is possible for us to recognise such a thing as movement or process shows that we somehow find ourselves standing as witnesses of what we observe. For the observer himself cannot be observed, and change itself cannot be its own knower. We say that a river flows, because the bed of the river itself does not flow, and we do not flow with the waters but stand as witnesses on the bank. This is an observation easy of understanding, that we cannot know the distinction between one part of a process and another unless we, as observing intelligences, are able to bring together the two distinguished parts by a link of understanding or consciousness which cannot belong to any one of the parts and which, yet, has to be equally present to both the parts. The knower is different from the known.

Extending this observation to the entire wor of perception, we come to the conclusion that, if all it should be possible for us to know any su thing as a world,—its contents and diversities,— have to accept, by implication, that our conscio ness should be at least as wide as what we kno and this consciousness cannot be subject to sepa tion or isolation as the perceptible objects are. H we come to the crux of philosophy, the pivot of t scientific thinking. Are we in a world of truth?

And what is truth? A great philosopher-sa of ancient India, Swami Vidyaranya, has observed his great work, the Panchadasi: *Satyatvam Bad rahityam*—Truth is that which stands the test of principle of non-contradiction. What is never s

to change at any time, what is not subject to transcendence by any kind of experience, what is not dependent on anything else, what is its own proof and requires no other proof to establish its existence, is truth. Truth is that which is absolutely necessary to account for our experiences in life, and which, when negatived or abrogated, contradicts all experience, and cuts the ground from under our feet. Truth is the ultimate Reality of the universe, internal as well as external,—gross, subtle and causal.

MODERN SCIENCE: ITS IMPLICATION

As students of modern science, and as enlightened persons interested in studying the advances of present-day researches in the realm of physics, you would be acquainted with the fact that science today has surpassed the old view that the world is made up of crass material stuff, or that it is really diversified in the manner we ordinarily see with our senses. Once upon a time we were told that the constituents of the physical world could be reduced to less than a hundred ultimate principles,—call them chemical substances. Later came the discovery that these substances are not really ultimate but could be reduced to minuter elements called atoms which were supposed to differ from one another in certain specific characters they possessed. But research did not end here. Today we are said to be placed in a mysterious universe of forces, of electrical charges, of dynamic powers which are discovered to be the essence of even the atoms. Even the pluralistic

notions involved at the present moment in the concept of the stuff of which the atoms are made are slowly getting narrowed down to the recognition of an immanent energy which is supposed to be the matrix of all things, the essence of the world, of our own bodies. We are in a world of energy, in which there cannot be any further differentiation, and which is not merely the cause of the substances of the world but is itself the real substances. We are told that this energy is called light when it has an impact on the retina of our eyes, is called sound when it impinges on the eardrum, is itself taste, touch and smell in accordance with the senses by which we come to feel its presence. It looks, of course, a wonder that we assert our own segregated bodily existences, with their passions and prejudices, while intellectually we are made to conclude that even our bodies are in essence part of the cosmos of forces. And if we have to believe in what we understand to be the truth, we have no right even to think as individual personalities. We are the cosmos!

Well, let us agree that we are in a universe of energy, as the latest developments in modern physics would indicate. But what is the nature of this energy? What is it made of, and what do we mean by energy? Is it a quantitative substance, an object with dimension, and has it any quality, without which we can know nothing at all? You know, we usually say that something is seen because we observe a quality in it, a character which enables us to differentiate it from another. Has the cosmic energy of

the scientist any such perceivable quality? If it has either a quantity or a quality it should be a material substance, and has to be known by something other than itself, *viz.*, an illuminating intelligence.

Here it will not be out of place if I make a reference to a habit that is prevalent among many, which makes out that even intelligence is an off-shoot of matter. Now, such a contention really defeats itself, because it involves a self-contradiction. Is matter identical with or different from intelligence? If it is one with intelligence, then what prevents us from assuming that there is only intelligence and no such thing as matter devoid of it, especially as it is very clear that we cannot even assert the existence of matter without an intelligent mind? On the other hand, if matter is different from intelligence, what is it that distinguishes matter from intelligence? Is this differentiating principle matter itself, or is it intelligence? For, there cannot be a third thing. If the difference is matter, then we have to find out the difference between this first difference and intelligence, which argument would lead to an infinite regress. If the difference is intelligence, we will find ourselves in no better predicament, for, again, there would be an infinite regress. Moreover, it is incorrect to think that intelligence, whose essential illuminating character is quite different from the nature of matter, can be its effect. The cause should be at least as rich as the effect. If there is intelligence in the effect, it should be present in the cause, also. Matter

would itself be then conceived as a reservoir of intelligence.

More careful physicists like Arthur Eddington and James Jeans have perforce jumped from the land of physics to that of metaphysics. Eddington comes to assert a general or universal consciousness, a universal mind-stuff as the stuff of the universe; and to Jeans the world is more like a huge mathematical mind manifesting itself, than anything else. The great genius of modern science, Albert Einstein, the discoverer of the theory of relativity, takes us, by the implication of his discovery, to a realm where our ordinary space and time are not, and our objects lose their significance and meaning in a vision integrating our experiences in an incredible manner. He was forced in his later years to accept, by feeling, the presence of a pervading intelligence which staggers human thinking and makes human speech dumb. We are in such a world, a world of mysterious truths which we cannot comprehend. Here we revert from science to philosophy.

THE CHANGELESS CONSCIOUSNESS

The methods of philosophy are usually certain developments of the logical methods of thinking and rationalistic processes of thought. Our faculties of understanding, thinking, feeling and willing are, however, found to be subject to certain fixed categories, such as quantity, quality, relation and mode, or, to put it concisely, space, time and cause. On a careful examination it is seen that, even as the findings of

science are not ultimately reliable due to their being influenced by the changing characteristics of the senses of perception and the instruments of observation, the philosophical method, as it is usually understood by many, is not free from certain types of subjection to outward laws. It may be that these restrictive laws are so intimately related to the constitution of the mind that it is ordinarily impossible to distinguish between the operation of these laws and the ways of thinking. But, nevertheless, it is a restriction to the fuller freedom that is necessary to make any categorical judgment of truth. For we can never see, or hear, or even think anything outside the limitations imposed on us by the presence of such fundamental categories of phenomenal experience as space, time and causation. The moment we think, we think in terms of space, quantity, extension and succession. This is an old prejudice of the mind, which it is not able to overcome. This inseparable relation that is mysteriously established between our essential modes of thought and the laws restricting them goes by the names of relativity, phenomenality, and the like. And under these circumstances, truth unchangeable cannot be known. Truth can brook no limitation of any kind, for it is established not on any other proof of knowledge or mode of perception, but in itself.

The foregoing analysis reveals the fact that our entire waking experience, being confined to the heavy operations of the categories of the understanding, or thinking, is unsuited to any genuine attempt at the

discovery of truth. Our dream-experience fares no better: it is, in the structure of its activities, similar to the waking experience. Unfortunately, we know of no other conscious human experience than waking and dreaming. Thus it is that we often hear it said that truth is not given to the human mind. Profounder methods of philosophy, such as those adumbrated in the system of the Vedanta, take into consideration the deeper implications of the state of deep sleep, which has been very unwisely set aside by most of the Western philosophers in their analyses. We are bereft of all consciousness in the state of dreamless sleep, we cannot know even our own existence then. But that we do exist in sleep cannot be gainsaid. Our existence here seems to be asserted notwithstanding the absence of the consciousness of existence! But if you think carefully you will notice that no assertion of any kind is possible without some sort of consciousness. And yet, what is it that makes us affirm ourselves in sleep? Definitely, not direct perception. We have a memory of having slept and of our having existed prior to our falling asleep. Yesterday I was, and today I am,—thus does the individual assert itself. A phenomenon of this type discloses the fact of there being a connecting link between the state preceding sleep and the one succeeding it. The prior and the later states being involved in consciousness, we cannot, as we have already observed above, suppose that the link between them can be an unconscious principle. The link, too, has to be a conscious one. We never assert that we are ignorant beings in our essence; even a stupid man

does not wish to be called so. The essence of intelligence is continuously affirmed, even unwittingly.

Further, that we have a memory of sleep shows that a kind of perception was going on even in sleep, for there can be no memory without a previous perception, and no perception can have a meaning unless it is attended with consciousness. If memory has a meaning, the conscious perception that ought necessarily to lie antecedent to it cannot be denied. We had consciousness, and we existed as consciousness in deep sleep; but we knew it not. Some mysterious darkness was veiling us. And this veil is nothing but the inactive latency of the possibility of objective experience in terms of the phenomenal categories described above.

The Vedanta, thus, takes us beneath the surface and makes us dive into an ocean where we discover the pearl of truth, the truth that we are essentially not only conscious existences but consciousness itself. We are not beings possessing consciousness as an attribute of ourselves, for then we would be reduced to unconscious bases of a conscious attribute. This cannot be, because the knower can never be said to be an unconscious principle. The knower ought to be consciousness, not even a mere possessor of consciousness as a quality. Our existence, then, is an indescribable splendour surpassing all light and radiance known to us in this world. Saints and sages point out that words are not meant to describe the transcendent Being, for all speech, together with the mind, is in the position of an after effect and cannot be

expected to illumine its own cause and presupposition. This consciousness, which is our primal essence, cannot be conceived to be limited in any way, for the very idea of the limitation of consciousness would prove that consciousness is beyond limitation. The idea of a boundary proves that there is simultaneously the idea of the existence of something outside the boundary. To set limits to consciousness would be a self-contradiction; the limitation cannot be outside the purview of consciousness. Consciousness is infinite.

The consciousness of the continuity of our personalities through the various vicissitudes and changes of life goes to prove that it itself is changeless. The fact that it is indivisible proves that it is infinite. To know this, then, is to know truth. This alone can be the great uncontradictable experience. This *we* really *are*. In knowing this we know ourselves as we truly exist. This defies all diversity, and, consequently, all desire, attachment, hatred, anger, prejudice, and the like.

THE UNDERLYING UNITY

In this connection it would be profitable for you if I recall to your memory an interesting system of philosophy expounded in recent times by the famous professor, Alfred North Whitehead, on the basis of the discoveries made by Einstein in his theory of relativity. It is the opinion of Whitehead, not a mere fantastic belief but a rational conviction, that things in the world do not exist as localised bodies or static

substances in a three-dimensional space, but a
really certain phases of force entering into one a
other and forming a marvellous completeness whe
in everything is a cause and an effect at the sa
time from different points of view. In an interrel
ted cosmic family we cannot say which is depende
on what, for all are mutually included, and nothi
is independent. There can be no being but on
becoming and process in this world of relativity. Th
Vedanta, however, goes above the concept of Whit
head and envisages the Eternal Being existing at th
background of the world process. In fact, the con
clusions of the theory of relativity shift the entir
position of scientific thinking and even the common
place method of popular philosophy, and brings abou
a reorientation in the conception of matter, motion
and force. The discovery that perceptions depend
on the position and velocity of the observers makes
it impossible for one to state anything as an invari-
able truth about the things of the world. Curiously
enough, the observers themselves would be relative
to one another,and there would be none to observe
even the fact of relativity! Here we rise to a tremen-
dous intuition, above all thought, and visualise an
incredible infinite which ought to be the real Observer
of the whole universe of relativity. The 'ingressive
evolution' of Whitehead gives a hint to a terrific
unity underlying all evolutionary process. White-
head himself does not seem to have noticed the great
significance of his system,—it points to something
beyond what he intended to tell us. We are lifted
to the eternal, the immortal.

Let me make the matter clear to you by another observation. You are acquainted with the principle of gravitation, a law by which bodies attract one another in a particular manner. The centres of gravity should be relative, because there is attraction of everything towards everything else, under the governance of the same law. Not only material objects and masses of matter but even we as bodies are relative centres of gravity, determining one another in characteristic as well as existence. That there is an internal relationship among bodies, which is exhibited in the form of gravitation and attraction, indicates that the bodies of the universe are in some mysterious way held together by a single force—we may call it the universal centre of gravity. Unless such a centre is accepted, the system, the order and the method observed in the working of the universe cannot be explained. Mystic philosophers are used to say that this cosmic centre is everywhere, with its circumference nowhere. We may call this the God of the universe, if we so wish.

We know the world; but what about that by which we know it? How can we know the knower? The great sage, Yajnavalkya, prominent in the Brihadaranyaka Upanishad, makes a significant reference in his immortal instructions to his consort, Maitreyi, to the awe-inspiring existence of the Self which is the seer and the knower of all things, but which itself cannot be an object of anyone's knowledge. This Self is not an element among many others in the world, for it is the observer of the elements. The

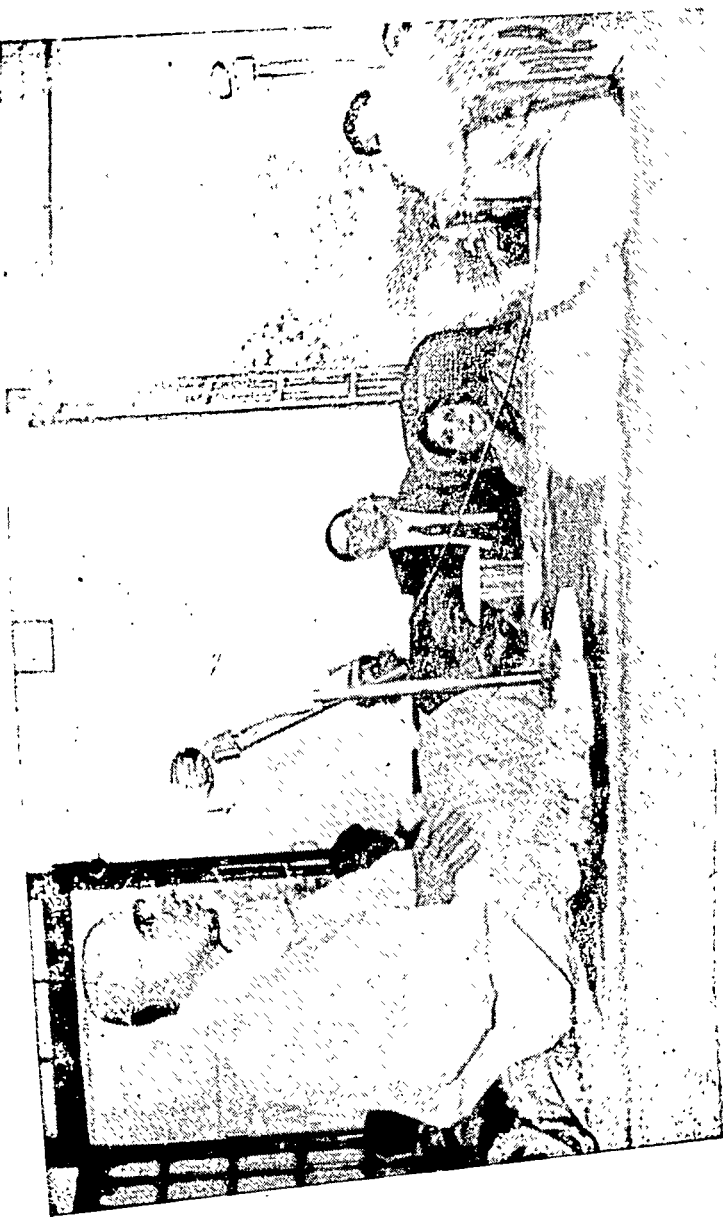
two different elements—beginning from two common objects up to the individual as set against the universe,—cannot be known except by a consciousness which is all-embracing. The intimacy that subsists between the knower and the known is accounted for by the objects being phases of *Vishayachaitanya*, or consciousness in a state of configuration. We understand, then, that matter is nothing but spirit discerned by the senses.

A great French philosopher once sat contemplating on the problem of human experience, on the methods of arriving at truth, and on the possibilities of confronting errors at every step in this hazardous attempt. He thought: May be that I do not see clearly, nor think rightly. It may be that I am forced by some imp to think wrongly and to observe imperfectly and distortedly. It is likely that nothing that I see or know is certain or capable of being designated as an uncontradictable truth. Everything may be doubtful. I may doubt the existence of my body, of the world, or even the validity of the very processes of my thought. There is only a sea of doubt, nothing else. Well, accepting this position tentatively, can I come to the conclusion that the true state of affairs is that there is only doubt, doubt about even my own self, and nothing beyond? Though it may be a fact that I have the right to doubt or disbelieve everything, I have definitely no warrant to doubt that I doubt. The fact of doubting itself cannot be doubted. The doubter is indubitable. The doubter exists as an uncontradictable fact. I am, and this cannot be doubted.

And I know that I am finite. I have an innate feeling that I have to be perfect, that I should achieve unconditional perfection. Naturally, this means that I should be unrestricted and be wanting in nothing. In short, I wish to possess the infinite, and I can conceive of it as an idea. Now, this idea of perfection, of infinitude, has arisen in me, and this idea, being an effect, must have a cause which is at least equal to it. The idea arises from me, and therefore I am the cause of it. The idea, having relevance to the infinite, presupposes my own existence as having a similar relevancy. An idea of the infinite cannot be supposed to arise from a finite cause. I should be essentially infinite. We may give this stupendous Being any name, it matters little. That there is an intimate relation between the essence of the subjective knower and the reality of the objective universe cannot be doubted. In fact the two are one and form a unitary being. Reality is non-dual.

For purpose of clarity in understanding, we may explain the constitution of the universe as in many respects similar to that of our own body. Our body is not an indivisible whole; it is made up of discrete organisms, called cells. Each cell is different from the other, with gap in between, and yet we have a definite feeling that we are one impartite personality. The consciousness that is immanent in us as a single being is responsible for this feeling. Such a feeling expanded to the cosmos would be the feeling of God. This God-consciousness stands opposed to the individual body-consciousness in that the latter

has an object to be known outside it, while the forme is an integral fullness, a plenum outside which no thing can be. In the assertion of the cosmic I, every thing existent or conceivable is included.

A great hymn of the Rig-Veda, called the Purusha-Sukta, or the Hymn of the Cosmic Man, visualizes in a grand poetic image the Supreme Being as endowed with thousands of limbs—thousands of heads, eyes, feet, and so on. All that was, is and shall be is said to be comprehended within this Almighty Purusha. The idea behind this majestic vision is that the universe is one body, and even as the different limbs of our body are integrated in our personal and individual consciousness, the different limbs of the universe,—including our own bodies,—are integrated as sublimated essences in the Almighty, whom we call God, Ishvara, the Essence, the Substance, the Reality, etc. A correct understanding of the significance of this concept of truth will at once reveal to us our position in the universe, our relation to others, and our supreme duty in life. What can be a higher duty and a responsibility than to strain every nerve of ours in attaining this consummation of our existence in the Absolute! Where can be a goal other than this for us to achieve in the different walks of our life? Viewed in this way,—and there can be no other way worth the name,—the foremost duty of the human being is anything that is directly or indirectly connected with the realization of this highest end. We live for this, we move towards this, and we have our being in this. When

Swami Krishnananda

we know this, and this feeling enters deeply into our hearts, we live the true life, and we are blessed.

THE PSYCHOLOGY OF THE INNER MAN

RELATIVITY OF PERCEPTION

We noticed that our essential Self is the highest reality. Even doubt and denial of it really affirms it. In our ordinary external life we are prone to believe that our eyes are the seers of objects. This is the uncritical opinion of the common man. But it is not difficult to perceive that the eyes by themselves have not the power to know things independently. The matter comes into high relief in the states of dream and deep sleep, when, even if the eyes be kept open, nothing external can be seen or observed. No sense organ seems to function in these states. The ears, even if they are kept open, cannot hear sounds. If we place a few particles of sugar on the tongue of a sleeping man, he will produce no reaction and have no taste of it. The very existence of a body is then, for all practical purposes, negatived. The reason, as you will immediately understand it, is that the mind in these two states is withdrawn from the body and maintains no contact with the senses of knowledge. When the mind pervades and activates the senses, they seem to work as intelligent agents of knowledge. But when they are deprived of relation with the mind, they lose all their value. The mind is the real perceiver, and to it even the sense organs, such as the eyes, stand in the position of objects.

But deeper analysis has shown us that even the mind has an objective character, inasmuch as it is seen to be deprived of all life in the states of swoon and deep sleep. It is intelligent when it is awake but non-intelligent when it is made to wind up and adjourn its activities. A consciousness higher than the mind enlivens it and gives it meaning. The mind is a psychological organ, not a metaphysical principle. It is on account of the relative activities of the mind that we have a diversity of experience in the world. It is the mind that creates a gulf between the objects and our reactions to them, between existence and value. This distinction is made not only in respect of the things of the outside world but also the different aspects of our own personality, viz., the physical body made up of the five gross elements,—earth, water, fire, air and ether—; the vital body consisting of the vital forces and the organs of motor activity; the mental body consisting of the faculties of understanding, feeling, willing, memory and the like, together with the five senses of perception; and a primal causal element which is experienced by us in the state of deep sleep. For purpose of simplicity we may use the term mind to designate all the psychological functions together. The manner in which the external world is felt by the mind is very much dependent on the latter's constitution and inherent shortcomings.

The above thesis is amply demonstrated in the several experiences of our daily life. Take for example a mother's attitude to her son. It appears

that the son of an old mother had to go abroad on military service and did not return home for several years. A rumour seems to have been spread that the son passed away in a foreign land, and the shocking news broke the heart of the mother. The fact, however, was that the news was unfounded and the son was alive. Just imagine the situation wherein the condition of the son is the cause of a psychological experience by the mother. It is not that the health and the life of the son is the cause of the happiness of the mother, for, if that were so, the mother, in the instance cited, ought to have been happy, because nothing untoward had actually happened to the son. Nor can it be said that the sorrow of the son, or even his death, is the cause of the sorrow of the mother, for the mother would have been quite happy even if the son were dead, if only that news would not reach her. What, then, is the central pivot of a conscious experience? Not so much an external object or an event as an internal feeling and a reaction.

LIFE A PROCESS AND ACTIVITY

The philosophy of the Vedanta makes a distinction between existence as such and the experience of any type of existence. We may say, if we would like, that a fact or an existence is absolute so far as it goes, and a subjective experience of it is relative. Human life is a psychological process, and not an immutable existence. A knowledge of the functions of the mind is essential to understand life in its fullness. In the observation of the mind we can have

no instrument, such as the ones we use in observing, measuring, examining or cleaning outward things. The mind is the student as well as the object of study, when life as a whole is the theme that we wish to investigate and comprehend. In a famous image given in the Kathopanishad, the inner self of man is compared to a lord seated in a chariot, the body to the chariot, the intellect to the charioteer, the mind to the reins, the senses to the horses pulling the chariot, and the objects of the senses to the roads along which the chariot is driven. The Upanishad gives a caution that the supreme state can be reached only by him who has as his charioteer a powerfully discriminative intellect which directs the restive horses of the senses with the aid of the reins of the mind, and not by any one else who may have a bad charioteer. The meaning of this analogy is that the human individuality and personality are outer forms and instruments to be properly used by the inner directive intelligence towards the great destination of life, and not to be taken as ends in themselves or mistaken for reality as such.

Not only the body and the senses but even the self conceived as a limited individual centre of consciousness is a process of intense activity, moving, changing and evolving incessantly. The individual self is the basis of knowledge as well as action. Due to confinement to a spatial existence the individual self is dominated over and harassed by certain urges, felt within itself, pointing to certain external objects and states. The desire for food, clothing and shelter, for name, fame, power, sleep and sex, often ap-

pears in the human individual as a violent force which cannot be easily subdued or even intelligently controlled. These deep-rooted urges are an immediate consequence of the self's restriction to a dualistic perception of the world and an arrogation of ultimate selfhood to itself, while the truth is otherwise. The individual has a morbid habit of unconsciously asserting itself as the centre of experience and considering the other contents of the universe as adjectives or subsidiary elements meant to bring satisfaction to it in some way or the other. In this respect, we should say that all forms of human knowledge are different types of activity to achieve certain ends other than themselves. Man never is, he is always to be. This predicament is, as it would be clear, a corollary of the feeling that we are localised entities forming a mechanical whole, which we call the universe, of which it seems that we can never have a simultaneous knowledge. Our perceptions are always in a series, we know things one after another, and not at one stroke. We never see one and the same picture at two given moments in a cinematographic projection, but yet we seem to see a continuity of the existence of forms on account of a very quick succession and motion of the pictures. Strictly speaking, we never see one and the same thing in a particular act of perception, but the rapidity of the psychoses is so tremendous that there is an illusion of the perception of a static existence. And above all, there is that absolute Self behind all mental functions, from which these draw sustenance, and borrow existence as well as light.

METAPHYSICS OF THOUGHT AND ITS FUNCTIONS

Every action, viewed in this light, becomes a symptom of the restlessness of the relative consciousness in any of the human sheaths in which it is enclosed. There is an unceasing attempt on its part to break boundaries, to overcome all limitations and to transcend itself at every step. The environment called life in which it finds itself is only an opportunity provided to it to seek and find what it wishes to have in order to exceed itself in experience in the different stages of evolution. The universe is a vast field of psychological experience of multitudinous centres of individuality for working out their deserts by way of objective experience. The universe is another name for experience by a cosmic mind, of which the relative minds are refractive aspects and parts. The desirable and the undesirable in life are nothing but certain consequences which logically follow the whimsical and unmethodical desires of the ignorant individuals who know not their own ultimate destination. What is desirable today need not be so tomorrow, and today's painful experience may be a blessing for the future. It does not mean that all that we want is always the good. We often grope in darkness and find a cup of poison which we avidly drink, while we are really in search of some soothing food to appease our hunger. There is no error in the world or the objects; it is in the painful fact that we have no knowledge of what is really good for us. It is not enough if a physician knows merely that a particular drug has the power to suppress a particular ailment, he has also to know what other re-

actions the drug will produce in the living organism. In our life, the mind has to act as its own physician, and in this work it has to exercise great vigilance born of right perception. No thought, feeling or willing can be said to be healthy when it is not in consonance with the health and peace of the universe as a whole. That we are members of a single undivided family demands that we have to be mutually co-operative, and think and act in terms of mutual welfare, which, in the end, is the welfare of the whole. When this knowledge is not given to the mind, it acts blindly and errs with the idea that what appears to bring a temporary sensation of pleasure to it is the true and the good. When it does not learn the lesson of life by enlightened reason, it has to learn it by pain.

The mind, in the Vedanta philosophy, is conceived not as any independent entity opposed to matter, as is the case in several systems of Western philosophy, but is understood to be an aspect of the material principle itself appearing in a more rarefied form. The psychology of the Vedanta is a highly scientific methodology evolved out of the fundamental concept that the supreme reality is Absolute Consciousness and anything that may seem to be opposed to it can only be a phase of itself. The fivefold base of objective perception, viz., sound, touch, form, taste and smell, is found to be inseparable from and reciprocally related to the senses of knowledge working under the direction of the mind. The theory of the Vedanta is that the mind, constituting mainly the

functions of understanding, thinking, feeling, remembering and willing, is the resultant of the collective totality of the purified forms of the essences of the five substrata of sensations enumerated above. The sympathy that is observed between sensations and their objects is thus explained by the fact that the causes of the appearances of the two are essentially the same. Not only this. There is the presupposition of the greater truth that at the background of the mind, the senses and their objects, there is the Absolute itself as their very reality. The Vedanta psychology is a direct consequence of its basic metaphysics which lays down that existence is non-dual. It is on this foundation of the ultimate inseparability of the knower and the known that we have to envisage the law governing the universe and regulating individual and social life.

The highest law is accordingly conceived as Dharma based on Rita and Satya. Rita and Satya are two terms that occur originally in the Vedas, signifying the eternal cosmic order and the same as manifest in the diversified world. Dharma is nothing but one's duty as an individual stationed in the cosmos, as its integral part. This at once explains by implication one's duty towards family, society, the nation and the world at large. The fulfilment of this Dharma is expected to be achieved not in a slipshod way or by leaps and bounds, but in a gradual manner following closely the evolutionary process of the cosmos. Material welfare, the enjoyment of desires and relations to society are given due consideration and

are equally regulated by Dharma which, at the same time, works with Moksha or the ultimate realization of the infinite as its aim. Dharma is the ethical value, Artha the material and the economic value, Kama the vital value and Moksha the infinite value of life. As the infinite includes all the finites, the aspiration for Moksha naturally implies the fulfilment of the ends of all other desires and the execution of all other duties in life. This sublime aspiration arises in the mind when it has an inherent feeling of 'enough' with the things of the world. This is the 'divine discontent' which acts as a forerunner of the struggle of the spirit to grasp and know itself in the Absolute. It is here that true knowledge dawns.

Ordinary psychological experience is usually marked off from a life of spiritual insight. The path of the pleasant is differentiated from the way of the good. What the senses report to us need not necessarily be the true or the good. Often they give us false intimations and involve us in tantalizing mirages which recede from us as we try to approach them. It is because of this unfortunate predicament that we go on experimenting with one object after another, seeking final satisfaction, but do not find it anywhere. This fruitless pursuit continues until thinking of benefit in terms of separateness discovers its own futility and gives way to a search for peace in terms of more and more integrated realms of being. The individual expands to the family, the family to the community, the community to a wider society or the nation, the nation to the whole world, and the

world to the cosmos, wherein the process of expansion finds its limit and begins to turn inward into the centre of experience which, in the end, is recognized to be identical with the Supreme Being. Bearing this in mind, the sage of the Upanishad warns us with the great rule of life that everything shall desert us if we consider it to be different from our own essential self. As we have already noticed, nothing in this world can be considered to be merely a means to the satisfaction of another, for in this mutually determined whole there are only ends, not means. The Bhagavad-Gita states that all pleasures that are born of the contact of the mind and the senses with the external is a womb of pain, for outward contact is not the way of contacting reality. The dissatisfying consequence of sense-gratifications, the fear that usually attends upon them, the chances of getting addicted to the habits and impressions produced by such pleasures, and the inevitability of the rise of further desires and greater distractions, in addition to the wearing out of the senses, should rouse in the man of discrimination a consciousness of the higher life.

SECRET OF RIGHT ACTION

No action is seen to fully bring to us the intended result, because it is bound up with several factors not under the control of the actor. It is meaningless to think that a divine way of living is not the usual way and that it is some mystic segregation and introversion not normally connected with life. This misconception arises on account of a misunder-

tanding of what spiritual life is and the aim of life hould mean to us. When every type of action is isualized as a process of the universal activity of God, or the Absolute, individual and personal agency lrops out from the scene altogether. Behold the soul-stirring dictum of the Bhagavad-Gita, that the wise one should always maintain the feeling that the agent, the process and the result of action are only modes in the universal design. Here becomes explicit the truth of the saying that we are to regard ourselves as only instruments and not the real doers of any action. This is Karma-Yoga, that master technique of converting every work into duty and a veritable self-sacrifice, self-dedication and self-consecration in the beatitude of God. And Karma-Yoga is said to be based on Buddhi-Yoga or the art of right understanding, the understanding that man is ever in a state of attunement with God. Even the springs of instinctive action are found ultimately to be rooted in a distortion of the desire for self-possession in the completeness of the Divine. Only, instinctive action suffers and labours under the ignorance that the body and the mind have an existence isolated from other bodies and minds. This misery is Samsara, the aberration of the soul from itself, and the searching for itself in the not-self, the phantom and the imagination.

The reason why we think and feel as we do or act as we are accustomed to, lies in the why and how of individual existence itself. The body and the mind receive a universal sustenance, they are not only maintained but even constituted by an ocean of force

which appears to manifest itself in spatio-tempora configurations. Our central urge is to overcome spatial limitations and temporal restrictions in an experience which is self-dependent, self-determined and perfect in itself. This state is referred to in the Upanishad as the Plenum of Felicity, where one sees nothing else, hears nothing else and understands nothing else. It is also said that that should be considered transient and paltry in which one sees something else, hears something else and understands something else than the Self. Under these circumstances it would be mere vanity and a futile attempt to try to arrogate reality to any personality or individuality. This self-arrogation is termed selfishness, and is a folly.

In this mysterious cosmos, which is more like a reverberating chamber where every little sound is loudly heard everywhere and in which there can be no such thing as privacy, every thought, however feeble it may be, announces itself spontaneously and gets recorded in the subtle realms, never gets destroyed, and is repaid in a befitting manner. Every thought is a tiny ripple, a wave in the sea of existence, and has a claim to exist and be evaluated as any other thing existent or conceivable. Everyone of us, therefore, has at his background infinite support, infinite help, infinite sympathy, if only we would be careful enough to invoke it, by being aware of it. The unity of religions, the concord of philosophical thought, the meaning of universal brotherhood and the necessity for universal love in life is here explained, and we

re now able to recognize it not as a fancy, a dogr
a creed or a tenet, but as the one law of life, the r
of individual and social survival, the principle a
significance of our very existence.

Every bit of thing in the world, from the low
to the highest, every little thought, feeling and
tion has to be viewed, judged and evaluated in
light of the unitary law that we have thus discove
as relentlessly operating within us and also outs
us. True morality is the determination of the lo
by the higher, the envisaging of every step that
take as a necessary precondition of the next st
Life in the world is a means which, when it evol
itself completely, takes the shape of the end, a
the end is already present at every stage of
developing process of the means. The world is t
teleological and not mechanical. We, individuals
habiting this universe, are held together not as p
bles or stones forming a heap but as organic pa
which are inseparably related to a living whole t
cannot be cut or divided without being mutilated
destroyed. Our social relations, which have a dee
meaning than is seen on the surface, should app
us of the existence of a universal Self, and of
duty to it in all the strata of life. In our percept
we perceive it, in our feelings we feel it, and in
actions we stumble upon it every moment, tho
we, at the present state of ours, are not endowed w
an adequate knowledge of it. Human psycholog
a study of the mental behaviour of the human i
viduality, and this individuality is, as we have

served above, a conglomeration of certain involuntary urges that seek satisfaction in things they know not. The only saving factor is the higher reason which sometimes points to a higher life above them. We cannot be profound psychologists possessed of an understanding of the hidden implications of our behaviour unless we have patience enough to listen attentively to and intelligently sympathise with the clamouring cries that are heard from within ourselves. We cannot cure our illness without knowing why we have fallen ill, and psychology as it is understood in the present Western sense of the term has not the requisite apparatus to fathom the depths of the human personality, it being confined to observed phenomena that are presented to the intellect which often merely plays second fiddle to the ignorant senses. Reason should also be able to know its limitations, and also the reason why it should be so limited. Our present day psychological analyses cannot be the last word in the field of inner research, for we have other means of knowledge than mere sensation. The mind, when it is disturbed by the revolting noise of the senses, cannot properly reflect in itself the true state of affairs. When the five senses of knowledge stand fixed together with the understanding and the faculty of thinking, and the intellect does not oscillate, that, they say, is the supreme state, declares the Kathopanishad. That, again, is called the condition of Yoga wherein the consciousness does not get objectified through the avenues of the senses, and the mind rests in itself. Yoga is atone-ment with the Infinite. No science of the mind

or study of the inner behaviour of the human being can be exact and meaningful when this mighty truth is lost sight of, and the endeavours at right knowledge are confined to the belief that what we see with our eyes is the all. Far from this is the goal we are seeking, and we require an altogether different education to be able to appreciate this point of view.

SURE WAYS OF SUCCESS IN LIFE

YOGA AN ART AND SCIENCE

The Yoga system, especially that propounded by the sage Patanjali, is a masterly science of psychology. We are asked to control the modifications of the mind-stuff in order to be able to have clear perception and true insight. Patanjali points out that we become normal only when we cease from thinking in terms of forms of the mental modification and begin to adopt quite a different way of perception. In other words, we have to rest in our own selves, first, in order that we may be healthy and also have a healthy perception of things. All types of objective thinking are considered in our system of Yoga as certain diseased conditions of consciousness, for in these states the consciousness is not-in-itself. Whenever it is not in a state of rest in itself it gets identified with the forms of the mind, and assumes for the time being their spatio-temporal shapes. In this empirical process the individual consciousness often comes in conflict with other such centres in the forms of other persons who have their own special modes of self-identification with other

types of mental transformations. Human misery has its roots in this self-contradiction born of ignorance of the structure of the perceptible diversity and its basis in the One.

A successful life, and a happy life, is possible only when one is able to adjust and adapt the different sides of the personality in a harmonious way and the entire personality with the others that form the constituents of the world. In this sense, life is an art. What does an artist do? He has a definite idea of an end to be executed and achieved, he collects the necessary material as means for the purpose, and arranges the material in a methodical and harmonious manner. He selects the proper requisites, removes what is unshapely, adds what is necessary, and brings about a system and completeness in his work in consonance with the nature of the purpose in view. This is the case with great works of art, whether architecture and sculpture, painting and drawing, or music and literature. The essence of art is the arrangement of material to produce rhythm, symmetry, order, fullness, and a sense of perfection so far as the mind can conceive of it. We have to arrange the pattern of life, with its forces of the outward Nature and inward impulses, so that there may not be any jarring element or inharmonious appearance unsuited to the purpose of realising the equilibrium of the universe as reflected in our personal lives, in the life of society, the community, the nation and the world. We do not belong merely to ourselves, not even merely to any parti-

cular society or country, but we are citizens of the universe to which we owe a tremendous duty. And this duty is nothing but feeling and acting in a way that may not negative or violate the truth that the essence of the universe is an indivisible fullness. This art of self-adjustment with the entire creation is called Yoga. It is an art that appeals to the being within, which is also without, at the same time. Yoga is an art insofar as any successful practice of it demands of us a sort of genius and uncommon insight which cannot be expressed in mathematical or logical terms. But Yoga is also a science in the sense that it follows certain fixed laws and its principles are eternal, irrespective of class, creed, place and time. It is the knitting together, as it were, of the various springs of thought and action to form a connected and beautiful fabric in the universal scheme. It is the science of peace, of inner delight, and it requires that at one and the same moment we have to be at peace not only with the different levels of our being but also with the various strata of external life. A happy man who has been able to lead a successful life is one who is thoroughly friendly not only with the structural demands of his own body, mind, emotions, and intellect but also with the different elements that go to form the world outside. The Yoga system, by its technical terms, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi, expresses in a highly mystic way the need for perfect discipline of the body, the vital forces, the senses of perception, the functions of the mind, the intellect and the reason from the standpoint of the uni-

verse taken as a whole. Life is a preparation for self-realisation, a training ground for the individual to transfigure itself in a self-dedication to the Absolute Reality. Some have compared this earthly life to a temporary halting of pilgrims in an inn, which is not the destination but only a means of help in the journey. We are not to take the experiences of this life as ends in themselves but as processes of self-advancement and chastening of the inner spirit for a higher fulfilment. Our joys and sufferings, our exhilarations and griefs, our prejudices and ideals are not to be valued as realities in themselves but as certain conditions which we have to overstep, and which will mean nothing to us when transcended in a deeper wisdom. Our present life is a flow of events, and nothing that changes can be called the real.

SACRIFICE AND DEDICATION IN LIFE

Herein comes into high relief the significance of the teaching that we have to perform actions without regard for their fruits, because the fruits are not in our hands, they are determined by the ultimate law of the universe, which, in the present condition of our minds, we can neither understand nor follow. Our duty is to act, act in the right way, bearing in mind that we are fulfilling an inviolable and unavoidable imperative, not forced upon us by any outward mandate, but by the law of our own being, to ignore which would be nothing short of folly. To work with any fixed ulterior motive beforehand would be like naming a child before it is born. The position is that no one can clearly envisage or under-

stand the nature of an effect which would follow a particular action. That we glibly talk of fixed results of visible causes and hope for desired ends of our actions only shows that we have a very narrow outlook and forget the fact that nothing in this interrelated universe is absolutely self-dependent but requires the cooperation of infinite centres of force for it to come into being at all. Just take a concrete example. I say that a book placed on a table has the table as its support. Am I right? Perhaps you would say I am. But we do not stoop to think here that the table itself is supported by the floor. And where is the support for the floor? It is perhaps kept fixed by certain beams placed crosswise beneath it, which again are supported by walls, the walls being supported by the foundation, and the foundation by the earth. Is the position of the earth self-dependent? No. The earth's position and motion are governed by the attraction of other planets in relation to itself, and we should not forget here that the planets are held in position by the terrible gravitational force of the sun. The whole solar system is said to be rushing with a great velocity to another destination in the vast ocean of the Milky Way. Where are we, and where is the book placed on the table? The existence of things is really marvellous, and, surely, our life is precarious. What right have we, then, under these circumstances, to expect what we have in our minds? We can be justified in hoping only for that thing which is sanctioned by the unitary law of the universe taken as a single whole.

The Bhagavad-Gita, for example, exhorts us not to have attachment to things. Obviously, any outward attachment is not permissible in the scheme of things as they truly are. To which object am I to be attached, when everything outside me is inseparably related to me, and we are all mutually inclusive and determined in this magnificent home of God's creation? Where is that special endowment of reason, of which man so much boasts, when he acts as an animal in thinking that he can have special attitudes to particular objects and yet hope to be let off scot-free? Every action has a reaction which comes with an equal force of nemesis and retribution, for every action is a sort of disturbance produced in the equilibrium of the universe, and the universe shall ever maintain its balance by rebutting the force of disturbance created in its being in the form of an action of thought. How marvellous is life, how grand, how just, and yet how relentless!

The correct spirit with which we have to work in this world is one of self-sacrifice and surrender to the Supreme Cause of all things. As a famous verse has it, whatever there is as this vast world, visible or heard of,—all this is pervaded inside and outside, throughout, by the Eternal Spirit.† Another verse tells us that we have to see the immanent Divine in earth and water, in the mountains and the flame of fire, and that the whole world is nothing but

† यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः॥

the appearance of God.‡ The correct perception is designated as Ishvaradrishti, the practice of the presence of God in each and everything, in every quarter and cranny, everywhere, and at all times. The essence of the Gita teaching is this, that the universe is the body of God, nay, it is God Himself appearing to us through our senses, the mind and the intellect, that there is nothing outside of God ever existent, that man is bound to have prosperity, victory, happiness and lawful polity when he acts with this consciousness,—with the deep feeling that he is an instrument in the hands of the Absolute, that his actions are really not his but Its, and that suffering is inevitable the moment he cuts his consciousness off from the Divine. The happy and the normal life is, therefore, the Divine Life.

INNER DISCIPLINE

This is a grand concept, and this the goal. But there are certain lesser aspects in our life which we cannot ignore if we are to be successful in our different endeavours for perfection. First, we have to use our emotions properly and adjust them in such a way that they do not create any discord in life's harmonious process. Second, we have always to attempt to make a fuller use of our personalities than we actually do in states of misconception, prejudice and ignorance. There has to be brought about

‡ जले विष्णुः स्थले विष्णुर्विष्णुः पर्वतमस्तके ।
ज्वालामालाकुले विष्णुः सर्वं विष्णुमयं जगत् ॥

a complete reorientation of our ways of thinking, in the light of eternal facts amidst which we exist. There is that absolute necessity to bring about in ourselves those necessary changes, now and then, to attune ourselves to the vast universal environment. Think properly about yourselves, and understand *your position in the expanse of the environment a-round you*,—whether it is family, the community, the country, or the world. Face your weaknesses with *an adamantine will*, but know also your strengths, and use them to adapt yourselves to the circumstances in which you find yourselves at any given moment of time. In this you have to be very diligent, sincere and honest. Remember, always, that what is important is not so much what you are, as to what extent you know why you are what you are, and how much you endeavour to improve yourselves in the right direction. Of course, do not be in a hurry. *Understand well* before you take a step. There cannot be a right attempt without a clear-cut ideal before it, and directing it. A race horse put to a plough or a plough horse put to race will not lead to any substantial result. We have to know our powers, our knowledge, and go only so far; not further.

If you are emotionally healthy, you will find that you will be comfortable with yourselves, and would not need the company of a crowd, or even of other persons related to you. No doubt, this is only one aspect of the question, because the most well-adjusted person should be comfortable and perfectly at ease either way. Watch yourselves in a crisis, and

detect what you are. You can know your weaknesses when you are thwarted, opposed, threatened or when you find yourselves in danger. You can also know your buried desires and urges, your cravings and fears, when you are put to such a test. The training of the emotions and the development of strength within, however, is not difficult for one who has a genuine conviction that he is backed up at all times by a mighty Power that works everywhere in the cosmos, and that he has nothing to fear. This faith hould be born of conviction, enlightened understand-ng, and a real love for the Supreme Being. This s self-mastery, by which one can invoke incredible owers to function at any time in one's life.

Do not have inner conflicts. Such conflicts are ostly results of the inability to fulfil the basic ins-nctive urges, which, again, is due to ignorance of ie's hidden capacities and of the way by which to ilize properly the facilities provided under the con-tions in which one is placed. You have to know arly (1) what ought to be done, (2) what is capa- of being done, (3) what has been done already,) why something has not been done yet, and (5) v to overcome the obstacles in a reasonable man-. This means that you have to be master of your ı psychology. A successful life includes physical, tional, intellectual and moral fitness based on an gration of being in all its degrees, inwardly as as outwardly. Know yourselves as higher than now are. Summon the reserve forces which lie it within, and use them for the constructive work

of building the structure of life which is not merely yours, but of everyone, equally. When the diversity of beings is beheld as rooted in the One, and as having proceeded from the One, then does one attain to Perfection, says the Bhagavad-Gita. But the achievement of this end is hard, though possible for everyone. It demands inner toughness born of a perfect moral nature. A capacity to love and to serve all with the feeling of the presence of a common element behind everyone, to be truthful and honest and straightforward at any cost, to be able to feel for others as one does for oneself, not to do to others what would not be desirable for oneself, to have always a concern for the good of the whole world and not merely of a restricted group of persons, not to attempt at appropriating things which do not lawfully belong to oneself, to be perfectly continent and restrained in thought, word and deed, to be able to look at the world with a cosmic vision, and to act at all times with this consciousness, is the requisite qualification demanded of a truly cultured person and a seeker of Truth. We are neither wise nor right when we lose sight of this meaning of the educational process and act in a way that is not warranted by this vision of perfection. But success is near at hand, if only we would have a rightly directed will. And it is for our own good. Let us pray in the sublime words of the Upanishad:

Lead us from the unreal to the Real,
Lead us from darkness to Light,
Lead us from death to Immortality.

ETHICAL DISCIPLINE

(Sri Swami Sivananda)

There is a common consciousness in all beings. All individuals are reflections of the one supreme Self. Just as the one sun is reflected in several pots of water, so is the one Supreme Being reflected in all beings here. The one does not become the many. The One appears as the many. The One is real. Separateness is illusory. Unity is Eternal. The One life vibrates in all beings. Life is common in animals, birds and human beings. Existence is undivided. This is the emphatic declaration of the Upanishads. This primary truth of Religion is the foundation of ethics or Sadachara. If you hurt another man, you hurt yourself. If you help another man, you help yourself. On account of ignorance one man hurts another man. He thinks that other beings are separate from himself. So he exploits others. He becomes selfish, greedy, proud and egoistic. If you are really aware that the one Self pervades, permeates all beings, that all beings are threaded together in the supreme Self, as a row of pearls on a string, how can you hurt another man, how can you exploit another man?

Who of us is really anxious to know the Truth about God or Divine life? We are more ready to ask ourselves: "How much money have you got in the State Bank? Who said that against me? Do you know who I am? How are your wife and children doing?" and *questions of this sort, than* questions like: "Who am I? What is this Samsara? What is bondage? What is freedom? Whence have I come? Whither shall I go? Who is Ishvara? What are the attributes of God? What is our relationship to God? How to attain Moksha? What is the nature of Moksha?"

The beginning of ethics is to reflect upon ourselves, our surroundings and our actions. Before we act we must stop and think. When a man earnestly attends to what he recognises as his duty, he will progress, and in consequence thereof his prosperity will increase. His pleasures will be more refined; his happiness, his enjoyments and recreations will be better and nobler. Happiness is like a shadow; if pursued, it will flee from us: but if we do not trouble ourselves about it and strictly attend to our duties, pleasures of the best and noblest kind will crop out everywhere in our path. If we do not anxiously pursue it, happiness will follow us.

The increase, or rather, refinement of happiness, however, cannot be considered as the ultimate aim of ethics, for pain and affliction increase at the same rate. Man's irritability and susceptibility to pain grow with the growth of his intellectuality. The

essence of all existence is evolution or a constant realisation of new ideals. Therefore the elevation of all human emotions, whether they are painful or happy, the elevation of man's whole existence, of his actions and aspirations, is the constant aim of ethics.

Knowledge of what is right is not coincident with doing it, for man, while knowing the right course, is found deliberately choosing the wrong one. Desire tends to run counter to the dictates of reason; and the will, perplexed by the difficulty of reconciling two such opposite demands, tends to choose the easier course and follow the inclination rather than to endure the pain of refusing desire in obedience to the voice of reason. Hence mere intellectual instruction is not sufficient to ensure right doing. There arises the further need for chastisement or the straightening of the crooked will, in order to ensure its co-operation with reason in assenting to what it affirms to be right; and its refusal to give preference to desire or the irrational element in man's nature when such desire runs counter to the rational principle. The pure reason urges man to what is the best. The impulses of one who has not undergone ethical discipline run counter to his reason. All advice, all rebuke and exhortation, all admonition, testify to the fact that the irrational part is amenable to reason.

Self-control is the greatest in the man whose life is dominated by the ideals and general principles of good conduct. The final end of moral discipline is self-control. The whole nature of man must be

disciplined. Each element requires its specific tr ing. Discipline harmonises the opposing element the mind. Self-control will enable the aspirant know the truth, to desire the good, to win the ri and thus to realise Reality.

Discipline is the training of our faculties, throu instructions and through exercise, in accordance w some settled principle of authority. You must dis pline not only the intellect but also the will and t emotions. A disciplined man will control his actio He is no longer at the mercy of the moment. I ceases to be a slave of his impulses and the sense Such mastery is not the result of one day's effo One can acquire the power by protracted practice ar daily self-discipline. One must learn to refuse th demands of the impulses. A self-controlled man wi be able to resist the wrong action to which a worldl man is most strongly impelled.

Self-restraint is the very foundation of Yoga without which the super-structure of Yoga cannot be built. It consists in the practice of Ahimsa (abstinence from injury and killing), Satya (truthfulness), Asteya (abstinence from theft), Brahmacharya (continence), and Aparigraha (abstinence from avariciousness or greed). Patanjali Maharshi mentions the above five chief items for practice in self-control. In every religion you will find this teaching to be the foremost.

The mind becomes pure by cultivating habits of friendliness, compassion, complacency and indifference towards happiness, misery, virtue and vice.

Whosoever shows friendliness towards all those who are found in the enjoyments of pleasures, the dirt of envy leaves him. When the mind shows compassion towards those who are suffering from pain and wishes to remove the miseries of others, as if they were its own, the dirt of the desire to do evil to others is removed. Whoever shows complacency towards those who are virtuously inclined beings, the dirt of envy is removed from his mind. Whoever shows indifference towards the vicious and takes the middle path, not taking sides in regard to the viciously inclined, the dirt of impatience is removed from his mind.

By this removal of the characteristics of the qualities of disturbing energy (Rajas) and inertia (Tamas), the characteristics of essential purity (Sattwa) manifest themselves. One becomes possessed of a very high manifestation of essential purity. His mind becomes inclined to the side of the restraint of mental modifications, because this enlightenment is natural to that state. When the mind becomes pure, it attains the state of steadiness and becomes one-pointed. If these moral qualities are not cultivated, the means cannot lead to steadiness. Therefore, one should be well-established in *Sadachara*, if one wants to attain perfection in Yoga. When one is established in it perfectly, then Samadhi or Nishtha will come by itself.

A man who has attained ethical perfection by the continued practice of right conduct and self-restraint shall have a magnetic personality. He can

influcnce millions. Character gives a strong pers
ality to man. People respect the man who has
good character. Morality commands respect ever
where. He who is honest, sincere, truthful, kind a
liberal-hearted always commands respect and infl
ences people. He who speaks truth and practis
Brahmacharya becomes a great and dynamic perso
ality. Even if he speaks a word, there is power i
it, and people are magnetised. Character-buildin
is of paramount importance if one wants to develo
one's personality. No development of a strong per
sonality is possible without continence. The practic
of virtue is indispensable.

A man may die, but his character remains. His
thoughts remain. It is character that gives real
force and power to man. Character is power. They
say, knowledge is power, but I say, with all the em-
phasis at my command, that character is power. With-
out character the attainment of real knowledge is
impossible. That man who has no character is prac-
tically a dead man in this world. He is ignored and
despised by the community. If you want success in
life, if you want to influence others, if you want to
progress well in the spiritual path, if you wish to have
God-realisation, you must possess an unblemished
character. Sri Sankara, Buddha, Jesus and other
Rishis of yore are remembered even now because they
had a wonderful character. Character is a mighty
soul-force. It is like a sweet flower that wafts its
fragrance far and wide. Personality is nothing but
character. A man may be a skilful artist, a clever

songster, an adorable poet or a great scientist; but if he has no character, he has no real position in the society.

You must be polite, civil and courteous. You must treat others with respect and consideration. Good manners and soft words have brought many a difficult thing to pass. He who gives respect to others gets respect. Humility brings respect by itself. Humility is a virtue that subdues the hearts of others. A man of humility is a powerful magnet.

Note carefully how the Rishis of yore had given instructions to their students when they had finished their course of study: "Speak the truth. Do your duty. Do not neglect the study of the Vedas. Do not swerve from truth. Do not swerve from duty. Do not neglect your welfare. Do not neglect your prosperity. Do not neglect the learning and teachings of the Vedas. Do not neglect your duties towards God and forefathers. May mother be thy God (Matri-devo bhava). May father be thy God (Pitri-devo bhava). May the preceptor be thy God (Acharya-devo bhava). May the guest be thy God (Atithi-devo bhava). Do such actions as are blameless. Those that are good works to us, they should be performed by thee, and none else. Those Brahmanas that are superior to us, they should be comforted by thee with seats, etc. Give with faith. Do not give without faith. Give with joy, with modesty, with fear, with kindness. Give in plenty."

An aspirant went to Maharshi Veda Vyasa and said: "O Maharshi, Avatara of Vishnu! I am in a

dilemma. I cannot properly comprehend the rig[illegible] significance of the term 'Dharma.' Some say it [illegible] right conduct. Others say, that which leads to Mok[illegible]sha and happiness is Dharma. Anything, any actio[illegible] that brings one down is Adharma. The Lord Sr[illegible] Krishna says: 'Even sages are puzzled in trying t[illegible] understand perfectly what Dharma is.' *Gahana kar[illegible]mano gatih*—mysterious is the way of action. I am bewildered. O Maharshi, kindly give me a very easy definition of Dharma to enable me to follow Dharma in all my actions." Maharshi Vyasa said: "O aspirant! Hear me. I shall suggest an easy method. Remember the following sayings always, with great care, when you do any action. *Do as you would be done by.* Do unto others as you wish others do unto you." This is the whole of Dharma. Attend to this carefully. You will be saved from all troubles. If you follow these wise maxims, you can never give any pain to others. Practise this in your daily life. Even if you fail a hundred times, it does not matter. Your enemies are your own deep-rooted desires and instincts. They will come in the way as stumbling blocks. But persevere. You will succeed in the attainment of the goal. The aspirant strictly adhered to Vyasa's instructions and attained liberation.

Righteousness is eternal. Do not leave the path of righteousness even if your life is in danger. Do not leave righteousness for the sake of some material gain. A virtuous life and a clean conscience give a great deal of comfort to one while living and also at the time of death. A holy man with piety is far

superior to a mighty potentate. The Lord Sri Krishn says: "Even if the most sinful worshipeth me, witl undivided heart, he too must be counted righteous for he hath rightly resolved." There is great hope even for a cut-throat, if he makes a strong determination and takes to the spiritual path.

Dear friends! Do your duties in a satisfactory manner in accordance with Sadachara. Apply yourselves diligently to your daily duties. Consult the great ones whenever you are in doubt. Build up your character. This will bring you success in life. Endeavour daily to remove old evil habits. Establish aily virtuous healthy habits. Character is your very eing. Evolve. Expand. Grow.

Nectar's sons! Children of Immortality! Shake f all weaknesses. Stand up. Gird up your loins. emember, eternal bliss, supreme peace, infinite owledge can be had only in God. Truthfulness and odness will surely lead you to the attainment of d-consciousness. There is no happiness in finite jects. The Infinite alone is Bliss. Understand this th. This world is unreal. It is like a mirage. The ses and mind are deceiving you every moment. ake up! Open your eyes! Do not trust your senses. Life is short. Time is fleeting. Those who cling to the fleeting things of this world are verily committing suicide. Struggle hard to practise *Sadachara*. Keep up the ideal always before your eyes. Attempt to realise the ideal. Practise, and realise the state of Absolute Being here and now.

APPENDIX

PATH TO PERFECTION

The attempt to achieve perfection begins with the consciousness and application of the immediate reality that is presented to the senses. That which is definitely known to be existent in the normal human state of consciousness is the body situated in a world of plurality. The maintenance of the body in harmony and of the proper relation of the body with the external world is the first empirical concern of man. It should be the duty of a seeker of perfection to be careful to see that the body is not out of its balance in any way, at any time. The health of the body is of great importance in one's endeavour to utilise one's power in the quest of truth. External purity and observance of the laws of hygiene are not to be neglected if the body is to be maintained as one's friend and helper. *Saucha* is the basic rule of sound health. This must include the system of partaking of diet of a suitable quality, in a suitable quantity at a suitable place and suitable time. Mental health and physical health are, generally, interdependent.

The practice of the moral law and ethical conduct will pave the way to the maintenance of a sound mind in a sound body. Passions and disturbing emotions disbalance the system and ruin the health of a person. A mental distur-

bance means the irrhythmic distribution of the vital energy and the disturbance of the nerves. This leads to the illness of the body. A good aspiration towards a non-selfish end is the prerequisite of a good programme of life. The early stages of one's life should be spent in the pursuit of knowledge, service of the teacher, self-control and austerity. At this stage one should not concern oneself with the duty and the business of the world, which are likely to draw one's attention away from the primary duties which one is expected to fulfil at this time. The moral law which includes the canons of truthfulness, love and continence should become the guiding factors in the expression of one's thought, word and deed. Contentment, joy and devotion to the ideal of one's life bring about the health of the mind as well as of the body. One's ideal of life should be that which never perishes in time and is never contradicted by anything else. To know what this ideal is one requires the aid of an able teacher.

When one undergoes the process of education, no other factor in life should interrupt or interfere with this process. The process of education should be such that it includes in a balanced way all the sides and layers of the human nature, —physical, intellectual, moral and spiritual. Physical health, intellectual understanding, moral integrity and spiritual wisdom are what lead to the ultimate perfection. The different intellectual sciences which are taught in the universities of today are a feeble apology for the integral education that is necessary for the attainment of perfection. No education which neglects certain important aspects of human life can be complete and worth its name. A well adjusted and balanced study of the essential human nature should constitute

real education. After one is well educated, one must dir one's consciousness and intelligence to the analysis of e perience and knowledge of truth. Understanding, willii and feeling are the three faculties in man which have to l taken as the means to the practice of the method of approac to the truth. Some make use of all these faculties in certain proportion in their march to perfection. Others tak to an exclusive method which transforms the other method into itself, or keep them away as subservient elements.

The method of feeling is faith. Faith in God is th standard way, for some, of reaching perfection. Love of God and service of God through His manifestation as the universe is the principal path. Faith does not question and reason, but accepts the testimony of the teachers and the scriptures in believing that the omnipresent God is the one Reality of the universe. This acceptance of the cosmic presence of a spiritual Being as the supreme Lord of the universe implies an attitude of reverence and love on the part of the devotee towards such *Being*. The human emotions are not destroyed here but are turned towards God and thus sublimated. God is loved as a father, a mother, a son, a friend, a husband or a master. The world becomes a pointer to God, and worldly love an indication of the presence of God-love. The world is the body of God. Nothing is to be ultimately rejected. Everything is to be loved as a step to God-realisation.

The path of the will is the austere method of determination and decision in regard to the way and the goal. The will bases itself either on faith or on understanding. Will based on faith is different from will based on understanding, and the two wills constitute two different paths to perfection.

The will that is based on faith concentrates itself on the Supreme Being which is accepted as an act of faith. As God is everywhere and the mind of man is characteristic of a behaviour which is contrary to the fullness of God, the mind should be checked and its modifications completely transformed in a higher Being. Contrary modifications are opposed with their contradictories or replaced by others of a more beneficial nature, or the modifications of the mind are fixed on God and given a transcendental touch of the philosopher-stone of the infinitude of experience. Matter is separated from Spirit through contemplation on the essential distinction between the two and on the independence and absoluteness of the Spirit. The power of the will is such that it either completely excludes from consciousness all forms pretending to exist outside the Infinite or absorbs them into the consciousness of the Infinite. Thus the will is a way to perfection.

The path of the understanding is the rational method of investigation of experience. Here the understanding and the will become one and the will becomes another name for the movement of the force of the understanding. The experience of one's finitude implies the existence of the Infinite. The nature of the Infinite is opposed to that of the individual. God is accepted not merely because the scriptures have made mention of Him or because the teachers believe in Him, but because one's own experience and understanding become self-contradictory in their expressions when the Intelligent Infinite is not accepted, and also because the infinite consciousness comes to be the logical deduction of the inmost experience of the finite individual. The longing for the Infinite and the perfect is ingrained in the deepest recesses of

everyone. The sense of the presence of the Infinite becomes the indicator of and the guide to the achievement of perfection.

Contemplation on the idea of the Infinite is the way. The objects of the universe are the phases of consciousness. The existence of the individual is on the same level of reality as that of the other individuals. The subject and the object are related to each other as complements, and one is not superior or inferior to the other in the degree of the manifestation of Reality. Contemplation should therefore take the form of an assertion of the conscious Reality of the universe as a whole. Here the universe ceases to be a material presentation but discloses its true nature of consciousness. The knower and the known sink into a Reality larger than what they reveal at present. The individual becomes the specimen of what is systematically going on in the cosmos and the one purpose of contemplation and meditation is to attune the individual's processes to the cosmic process.

This attainment does not consist in any action of th body, but in an attitude of the mind. It is the intens affirmation in consciousness of the supreme validity of th indivisibility of the truth of the universe. This consciou affirmation of absoluteness should be continued until its actu realisation. The practice should be continuous and should attended with an intense devotion to the ideal, based clear perception and understanding. The prolonged medit tion on the Absolute, in this way, leads to perfection.

The necessary implications of the processes of medita described above are absence of hatred, cultivation of univ love, freedom from attachment, peace of mind, self-co turning away from desires, fortitude and a deep sen

service,—all based on correct understanding and introspection. The nature of the way is determined by the nature of the destination to be reached. The end very much influences the nature of the means. The end is the evolution of the means; the means is a relative representation of the end. The characteristics of the end are reflected in those of the means, and by this standard one can judge the genuineness and correctness of the means. The end is the consummation of the process or the means, and the means is an indication of the characteristics of the end. The Infinite is reflected in every individual, and hence no action on the part of the individual can afford to be completely isolated from the universal processes going on within the Infinite. The path to perfection is the recognition, by degrees, of the presence of the Infinite in every moment of the individualised processes of the universe.